

have paid off their mortgages, and made improvements on their estates. He then read interesting passages from the Jamaica historian, Long, giving from documents furnished by the House of Assembly at Jamaica, views of the melancholy state of the island before emancipation, and contrasting them with its appearance at the present time. One of the gentlemen from Jamaica then admitted that excellent crops of sugar and coffee had been made in 1838.

Some one then asked about the comparative value of estates before and since emancipation. Mr. Scoble replied that the value had increased from ten to fifty per cent. in different colonies. He stated that Mr. Allen, of Barbadoes, became alarmed, and sold his estate for £27,000 sterling, and soon afterwards repurchased it for £30,000 sterling. Indeed, said Mr. Scoble, the lands would sell for as much as both lands and slaves would bring under the system of slavery.

A question was then put relative to the moral character of the negroes since emancipation. Mr. Scoble stated that the number of prisoners in the jails had greatly decreased between 1836 and 1839; that almost all those confined for capital offences were white men; and that the offences committed by the negroes were generally petty assaults on each other. There had not been one conviction for any assault by a negro on a white man since emancipation! Mr. S. proceeded to remark that now marriage was sanctioned by law, and was "honorable in all." A great improvement had taken place, in this respect, among the whites as well as blacks.

Mr. Scoble spoke of the degradation and ignorance of the slaves during slavery, and the delightful state of things now with regard to their desire and efforts for the education of their children, and also their attention to religion, and the support of public worship.

A gentleman inquired into the reasons for the great advance on small stock in the islands. Mr. Scoble replied that under the apprenticeship system, the overseers, &c. had committed the most wanton destruction on such property belonging to the apprentices, and had thus created a great scarcity.

Inquiry was then made respecting the present views of the planters themselves. Mr. Scoble stated that during his whole tour through the British West Indies, he had not met with a single planter who said he was willing to return to the old system. He said that on this point he would appeal to the gentlemen from Jamaica now present; and would ask if they thought that the restoration of the old system would be an improvement. They both exclaimed, "Certainly not."

(Great applause.) One of these gentlemen then rose and said: "What Mr. Scoble has said of the other colonies is correct; and I can state a reason for the difficulties in procuring laborers in Jamaica. Only about one-third of the land there is under cultivation. The negroes have left the old estates to cultivate new lands for themselves; and who is there here who would not do the same?" (Applause.)

This gentleman proceeded to say that on some estates in Jamaica, this year, they will make one-fifth of the usual crop. And yet, he exclaimed Mr. Scoble, they declare that they would not return to the old system of slavery. (Applause.)

A planter of great respectability in Barbadoes, told Mr. Scoble that he remembered the time when he thought he should be doing God service, if he had put a pistol ball through the brains of Wilberforce or Buxton; but that now he could go on his knees and elasp them, and bless them for the abolition of slavery. The meeting having continued to a late hour, with unabated interest, Mr. Scoble was invited to continue his statements on another evening, and after a unanimous vote of thanks to Mr. Scoble, the meeting was adjourned with his consent, to meet at the Chapel on Friday evening, the 3d inst. at 8 o'clock.

The questions put by the two gentlemen from Jamaica, (though occasionally made under some excitement,) the remarks made by them, and the prompt, satisfactory and conciliatory replies of Mr. Scoble, contributed much to heighten the gratification of the persons present, and elicited frequent applause from the audience. These gentlemen corroborated the general accuracy of Mr. Scoble's statements, and whenever they differed from him, it was apparent to the audience that their statements were, in most cases, at variance with documentary evidence.

New York Observer.

COMMUNICATIONS.

For the Philanthropist.
LEGALIZED VICE.

"Sanctioned and sanctified by 200 years legislation."

It is a maxim with politicians, that you must take things as they are. Any attempt to mend them, unless for the express purpose of benefiting the politician's party, is viewed as a mischievous innovation. No matter how much the great public might be benefited by the change—the politician is ever prone to ask—how shall I be affected?—will it hurt my party? Eighteen hundred years ago, a most tremendous innovation was begun in the gentlest manner possible. No force was to be used. It appeared to the "moral sense" of men and to that only. It taught obedience to rules. It required that men should live quiet and peaceable lives in all Godliness and honesty. But nothing could save it from the vengeance of politicians.

Its votaries, though utterly harmless and inoffensive, were accused of the worst possible designs and of all manner of crimes. They were subjected to every kind of abuse, every sort of punishment, every kind of torture, which hellish ingenuity could devise. In the words of one of these innovators, they "had trials of cruel mocking and scourging;" "of bonds and imprisonment;" they were stoned, they were torn asunder, were tempted, were slain, with the sword; they wandered about in sheep skins and goat skins;" "in deserts and in mountains;" and in dens and caves of the earth being destitute, afflicted, tormented."—So it ever is, whenever the politician or the craftsman who make shirres for any idol, sees danger to their craft, the Ephesian cry is instantly raised; "GREAT IS DIANA OF THE EPHESIANS!"—Down with the fanatics and incendiaries!—and instantly the whole posse of mobocracy is at the alarm post—"some arguing one thing and some another;"—the greater part not knowing wherefore they are come together—but all shouting in chorus "Great is Diana of the Ephesians!"

And so, saith the politician as well as the craftsman to idolatry—"my sentence is that no one be allowed to extirpate vice from the body politic; it is rooted so deep that its extraction would leave an intolerable hole—and besides it would cause such a slashing that the body would bleed to death."

But then it is lawful they say, to make every thing bend to great political interest, and make every thing possible contribute to the power of State, So, and therefore vice, being a thing tolerated, may in some sort, protected, by political interests, may so far be regulated, as to be tapped and taxed for public good!—Regulated, did I say?—nay, sir, they are licensed!—yes, sir, licensed by public authority.

When the time shall come—predicted by J. Q. Adams—when "war and slavery" [let me add, despotism] shall cease to exist upon earth"—and I expect that period some hundreds perhaps thousands of years sooner than Mr. Adams—the records of these our enlightened and highly civilized times will show out in strange colors. Only think that Gaming houses, Cheating houses, Drunkenness, Doggeries, —houses, are all licensed and thus "sanctioned and sanctified" by legislation in na-

tions called Christian!!!—nations said to be at the very tip top of civilization!

The practice of licensing Drunkeries is very old indeed. It has been sanctioned and sanctified by more than 200 years legislation. And it is among the wonders of the age that a set of fanatics, who have made vast headway against it, "The mobbers" writhed and scolded not a little; but all in vain. The temperance reform has progressed till it has made a heavy breach, an irreparable one we trust, in the ramparts of intemperance. Some States go the whole against this vice; others regulate it and make it a fine milch cow for the sustenance of the public treasury.

I have now before me a St. Louis daily paper of May 28, in which about half the "reading matter"—to wit, two mammoth like columns, closely packed, are filled with a line or two, with an Act of the State of Missouri to regulate and license groggeries, dram shops, and for other purposes. And the word dram shop dances through this ponderous ordinance almost as merrily as "your Majesty" through a late celebrated letter of Sir Robert Peel to Queen Victoria.

INDEX.

For the Philanthropist.
EFFECTS.

DR. BAILEY.—I have recently had an interesting interview with the Rev. Mr. B. a Baptist clergyman eminent alike for his piety and his eloquent advocacy of Christian doctrines and practices, who had just returned from a visit to Kentucky. He represents himself exceedingly gratified by the favorable change in the situation of the slaves in that state visible even to superficial observers and attributed by Kentuckians themselves to the agitation of the anti-slavery question in the (nominally) free states. This gentleman, though not a theologist, as I believe, the powerful influence of his personal character and talents into his holy enterprise by associated action with us, is evidently an enemy to slavery at heart, as every truly pious mind must necessarily be, and it appeared to me that this result of abolition effort in favor of the actual condition of the slaves at present was somewhat unexpected to him. Some heart rending instances of cruelty resulting in the death of the victims were related to him by credible witnesses as a proof that even in this ameliorated condition slavery possesses all those horrid characteristics imputed to it, of embroiling the tyrant as well as the oppressed; which I will not here repeat. But one fact which came to his knowledge and which he confessed made an impression on his mind analogous to a history of the horrors of the inquisition it may not be amiss to record. A friend of his had just returned from inspecting the premises of a small farm he was about to purchase near Lexington. In a house which had been used for packing hemp he happened to discover there was a cellar under the whole divided off into cells to which there was no access save by trap doors through the floor! These he told were used solely for a place of confinement and punishment of the slaves. If the wards of that dungeon could speak, what tales of horror might they unfold of cruelties enacted and suffered within their compass. Enough, we would think to associate the Christian and philanthropist of every clime and tongue in the overthrow of a system which not only tolerates but demands such aid for its perpetration, and yet this but an isolated instance of its horrors among millions of an equal or darker shade if the history of slave could be truly written. At Lexington he found a flourishing church under the charge of the Rev. M. F., a colored man, and said to be one of the most efficient ministers for talents and piety in that city, confessedly so by the testimony of his white fellow citizens.

Many of his members are free colored families, orderly, intelligent and accumulating property. Mr. B. thinks that opposition to emancipation there would not dare say "the blacks could not take care of themselves if free." Soze excitement prevails against abolitionists, and he heard of one in Cincinnati threatened with hanging up to the first tree, found on the Kentucky side of the river. So much for the freedom and security of persons conferred by our "glorious Union."

Oakland Aug. 12, 1839.

For the Philanthropist.

DR. BAILEY.—The following two articles were communicated in reply to enquiries of mine, by an intelligent traveller in the slave states.

HOW IS MAJORS?

OR HOW SLAVES ARE CHRISTIANIZED.

Happening in company one day with strangers in the State of —. One enquired of another, with great earnestness, how does Major do to day?

Ans. He is no better.

Ques. You dont think he can live then, I suppose?

Ans. No, I reckon not, he lies in fits all the time.

I passed along and soon after heard further enquiries about Major, in a dialogue similar to the former. My curiosity was excited by the repetition and earnestness of the enquiry, yet it was not easy for a stranger to get at all the facts in the case. But a gentleman of intelligence who had resided for sometime in that neighborhood and was formerly from the same part of the country that I came from, gave me the following account.

Major's master who was professedly a christian, came into the room where Major was making a fire for his master and the master asked Major why he had not made the fire sooner.—Major replied, because I was not a mind to. On hearing this, the pious master took up a stick of the fire wood, and knocked Major on the head, so hard that Major went immediately into fits, and his life had been despaired of ever since.

The above is a plain, practical comment, on the assertion, that it is a great blessing to the negroes, to be slaves in this land of Christianity and religion.

Kind Treatment—Effects of.

We frequently hear it asserted that the slaves cannot take care of themselves. And frequently hear the enquiry, what can they do, if liberated? An aged, yellow female alone, was employed in a house where I once boarded and one day the following dialogue occurred:

Q. Are you a professor of religion?

Ans. No, there are hypocrites enough who profess religion, without me.

Q. Was you born in the city?

Ans. No, I was born in Virginia and married and had a family of children there, then they sold me away from my husband and my family and brought me to L—

Q. How long did you live in L—

Ans. I lived in L— a number of years and married again there, and had another family of children there—they sold me again to this place. I dont think it's right to separate parents and children, and husbands and wives, but the white folks will do it!!!

The white folks will do it, thought I, and was it any body but ourselves, that was obnoxious to this charge, what horrible wretches should we call them!!! And I thought at once of the enthusiasm, with which we made contributions, and built frigates, to help the Greeks, rid themselves, from the bondage of the Turk. But I wished to calm and soothe the mind of the aged female, and they thought of asking a mother who had been twice cruelly torn from a husband and a family which she was never allowed to visit again, if she was well treated,

And I changed the question and said, they give you enough to eat, don't they? Yes, she replied, somewhat disdainfully.

And what could you do? or how could you get along, if you had nobody to take care of you? and nobody to provide for you, how could you get a living?

How could I get a living? (she replied) some-what indignantly, how could I get a living?

With this answer I was so much pleased that I was quite willing to dismiss the subject. And would willingly have dismissed the slave from her bondage if it had been in my power.

And is this, thought I, the right way to christianize, civilize and humanize the negroes—tear husbands from wives, and wives from husbands, children from parents, and parents from children, till they look upon all of us who possess christianity as hypocrites, too vile for them to imitate. And pretend that we must keep them in slavery "because they cannot get a living" while they can work for it?

Who, by his working for it, can make the corn or the grass grow, without the aid of heaven, and will not God aid any but the wealthy? Will he not regard the sighing of the needy, and the crying of the poor, and will he refuse to bless the labors of the slave?

Yours,

COSMOPOLITE.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:
Tuesday Morning, September 3, 1839.

POLITICAL ABOLITIONISM—THE ALBANY CONVENTION.

The Emancipator suggests, that abolition societies in the several states take up the resolutions passed by the Convention at Albany, and, after a full discussion of their merits, express their opinions respecting them. We hope this will be done.

One of the resolutions, we apprehend, will not find general favor in Ohio. It is as follows.

"Resolved, That we will neither vote for nor support the election of any man for President or Vice President of the United States, or for Governor or Lieutenant-Governor, or for any legislative office, who is not in favor of the immediate abolition of slavery."

The convention numbered about 500 delegates. The vote on the resolution stood—Yeas, 238; Nays, 10. So that only one half of the members voted upon it. We note among the yeas, the names of all the leading abolitionists present.

The resolution takes higher ground than has hitherto been occupied by abolitionists in this state,—whether wisely or not, remains to be determined. The convention thereby stand pledged to vote for no candidate for any of the offices named, unless he be an "immediate abolitionist."

For one, we deem the resolution wrong in principle, and inexpedient. In our own state, the requirements of abolitionists have always had exclusive regard to the subjects on which candidates, if elected, might properly be called upon to take some action. Were it a congressional election, they required that the office seeker should hold correct opinions respecting the right of petition, slavery in the District of Columbia, the domestic slave-trade, Texas, and the admission of new slave states; because concerning these, legislative action might justly be demanded, and as the constituent is responsible for the acts of his representative and bound by them, it is his solemn duty to send one to Congress, whose action shall be such as he can approve. Were it an election for the state legislature, candidates were expected to entertain just sentiments with regard to the Black Laws, and the right of trial by jury. On these subjects, they would be required to act, and it was the business of abolitionists to elect men who would act rightly.

Such conduct was reasonable and consistent. An abolitionist if called on to justify it, was at no loss for reasons. "Why do you thus interfere with the course of politics, and perplex a candidate with questions?" Because, oppression and injustice are upheld by laws, for which I, as one of the sources of the law-making power, am responsible. I cannot consent any longer to be a partner in such iniquity, and must therefore withhold my votes from the man, who will by his acts confirm and perpetuate it. "But is there not proscription in this?" Not at all. Shall a merchant be accused of proscription, because he chooses to employ an agent, able and willing to do just the business required; and withholds employment from one, who avows his unwillingness to do it? Will you charge a christian church with a proscriptive spirit, because it will not elect for its pastor, a man of unchristian character? "Well, if it be not proscriptive, are you not making a wrong use of the ballot-box, seeking to convert it into an instrumentality for disseminating your peculiar sentiments?" By no means. An evil exists by legislation for which I am responsible, and by legislation it must be abolished. "What my agent does, I do. If he pass oppressive laws against any portion of the human family, I am a tyrant so long as I consent that he shall hold his office; and the guilt of those laws is mine, until I do all I can to supersede him by one, pledged to their repeal. "But, by such a course, do you not compel office-seekers to become hypocrites?" The answer is ready. If the performance of a duty on my part give occasion to another to do wrong, the guilt rests on his own head. The truth is, a majority of cases, perhaps, the mere office-seeker is no hypocrite. He has no principles to conceal. His only principle is, to think with the majority; and as he always does this or principle, he never can be hypocritical.

Such would be the defence of the abolitionist. In this case it is manifest, that political action is the result, the necessary result, of common sense principles of morality, in the mind of the abolitionist,—the primary object of it being, to remedy evils, for which he, as a law-maker, is accountable, but not by any species of coercion to change men's sentiments or principles.

The great principle then, which should regulate the friends of human rights every where, is,—that the sole condition to office (so far as abolition is concerned) be right sentiments on those subjects connected with the cause of human rights, concerning which a legislator or executive officer may lawfully be required to legislate or act. To demand anything beyond this, except always a good

moral character, is proscriptive in principle, and tends to pervert the ballot-box from its only legitimate end—the fulfilment of the will of the people in just legislation under the constitution.

We think, that the resolution adopted by the convention at Albany, is fairly liable to this construction. It demands a candidate for the Presidency or Vice Presidency; for Governorship or Lieutenant-governorship, or for any legislative office, whether in the states or United States, that he be in favor of immediate abolition—immediate abolition, as a universal principle,—not only in those districts embraced within the sphere of the offices named, but also in districts where such action cannot reach. According to the terms of the resolution, the members of the convention cannot give their suffrages to any person, for President, unless he avow himself in favor of an act, which, in the states, is entirely beyond his control, with which he can have and ought to have, officially, nothing to do. Neither can they vote for candidates for the legislative dignity in their several states, candidates too, it may be, that are in favor of the repeal of every iniquitous law relating to colored people on their own statute-books, unless they can coerce them into an expression of views with regard to the duty of legislation in other states! Can the President of the United States, under the present Constitution, ever be called upon to veto or sanction a bill for the abolition of slavery in S. Carolina or the other slave states? Why then require him to be in favor of immediate abolition, as a universal principle? Can a representative in the General Assembly of Ohio ever be called upon to vote on a bill for the abolition of slavery in Kentucky? Why then require him to be in favor of immediate abolition, as a universal principle? The members of the convention, it is evident, cannot justify this course, on the ground of their personal, legal responsibility, the ground occupied by those abolitionists who believe that requirements from candidates should be limited by the constitutional responsibilities of the offices they seek.

In search of an agent to transact certain business, were I to find one, who had both the will and ability to execute the task well, and whose moral character was such as to entitle him to confidence, what would be thought of my liberality of common sense, if I should exact as a condition to his employment, that he should concur with me in my views of doctrinal religion? Such conduct would be styled proscriptive, the offspring of that same spirit which, in other days, interdicted bread and water to the heretic. Honesty, ability, and a good will, I have a right to demand, as these are necessary to the performance of the work. But I have no right to use my power as an employer, to change or punish the opinions of others. So in regard to the election of a representative. Integrity, and ability and willingness to do all, I think ought to be done, I have a right to demand; but when I go beyond this, and require from a candidate coincidence of views with me on questions, with which as a legislator he cannot be concerned, then I become proscriptive, and my right of suffrage instead of being used for the rectification of practical evils, is converted into an engine for punishing speculative errors.

In the Albany Convention, strange views were not unfrequently taken of the uses of the right of suffrage. A leading member contended that it was to be exercised as a moral power, for the purpose of reforming men, by the hope of office, or fear of its loss. Thus, when it becomes known that you will not elect a drunkard, intemperate men will reform. Withhold your votes from the slave holder, and he will give up his slaves. Refuse to countenance a man who will not avow himself in favor of immediate emancipation, and you make abolitionists. This is grossly mistaking the use of the ballot-box. On the same principle, you may coerce men by this kind of influence, into a belief of the truth of christianity. Nay, more—the Presbyterian may use it to diffuse the sentiments of John Calvin; and the Methodist, those of John Wesley. The work of propagating right principles, and converting the world from evil, God never intrusted to such low and coercive agencies as men may devise. "The preaching of Christ Jesus, of the doctrines and morals of the scriptures, is God's chosen instrument for disseminating moral good. Right action at the ballot-box, is but an effect, the effect of correct sentiment among the people; and its object is, not to drive men to reform their habits or change their principles by the fear of losing office, but to elect to office men already qualified by good morals and sound principles to avert from the community the curse of corrupt or foolish legislation. The work of the world's reformation would go on but slowly, if men looked for reward, to no higher power, than public patronage. That some moral influence may result in this way from the proper exercise of the right of suffrage, is undeniable; but it is only incidental, and can never be urged as the chief reason for voting right. The great reason for doing this is, that what you do by another, you do yourself; so that you are bound to look to it, that your agent is orthodox on those questions, it may become his duty to decide.

But the resolution is inexpedient—for two reasons. First, it tends to confirm the slave holder in his cherished delusion with regard to our objects. From the beginning he has been too much disposed to attribute to us, unconstitutional designs. It is hard to convince him, that we do not mean to interfere with slavery in an unlawful way. And now, as if to strengthen his suspicions, an immense convention of abolitionists has passed a resolution, requiring federal officers and free states officers to be in favor of immediate abolition. What do you mean by this, says the slave holder? "Why require the President of the United States, representatives in Congress and your own state-representatives, to be immediate abolitionists, unless you intend to use them in some unconstitutional attempt on slavery? Such requirements can have no end, if it be not to prepare Congress and the free states for official action on the question of abolition in the states."

The resolution is inexpedient, secondly, because it tends to disfranchise the anti-slavery people of the United States. Look at the predicament, in which, if adhered to, it places the convention. We will suppose a case, that might happen. Harrison and Van Buren are put up as the candidates of their respective parties. Van

Buren pledges himself, body and soul, to the South. Harrison avows himself opposed to the domestic slave-trade, sees no propriety in the admission to the Union of any new slave states, maintains the right of the people to discussion and petition on slavery as well as all other subjects, is hostile to lynch-law and gag-law, and gives assurance, that, if elected, he could not refuse his assent to a bill for the abolition of slavery in the District of Columbia, should it pass both houses of Congress. Notwithstanding all this, notwithstanding his soundness on every point his official conduct could touch, still, unless he would declare himself in favor of the immediate abolition of slavery, in terms unqualified as to place, the members of this convention would be bound to withhold from him their suffrages!

Such a resolution, if adhered to, will be political suicide. The convention have substantially disfranchised themselves, for no valid reason. For one, we declare, if a candidate of good abilities and fair moral character should avow himself in favor of the immediate abolition of slavery in the District of Columbia, and hostile to gag-law and lynch-law in Congress, under all their forms, we surely could vote for him with a good conscience; and did we not do so, the chains of the slave would cry out against us.

REV. GOODWIN BUCKINGHAM.—This ardent friend of the slave was recently rejected by his Conference, (the Pittsburgh M. E., we believe,) on account of his Abolitionism, and because he refused to relinquish the liberty of pleading for the slave. His examination was highly creditable to him. The Bishop and Dr. Bangs spoke "kind things" concerning him, but both suggested that the Conference must either give up its rule on the subject of Abolitionism, or reject him, unless it chose to be entirely inconsistent. The vote stood 49 to 29 against him. Mr. Buckingham is one of the most excellent men and zealous preachers in the M. E. church. We are informed that he bears the cruel treatment he has met with from his brethren, meekly, but that he feels the blow deeply, as his attachment to the church and the ministry is strong.

How the Methodist Episcopal church can hope for the blessing of God, while busily engaged in crushing the advocates of the poorest of God's poor, we know not. A day of retribution will yet come. The innocent will be avenged.

SHAMEFUL.—A father and mother, with their five young children, held as slaves in Covington, Ky., lately attempted to escape from bondage. They crossed the river by night, and eluded their pursuers for one day, but the following night were arrested about seven or eight miles from Cincinnati. How it happened that they reached only so far, we are at a loss to understand. Had there not been treachery, or abominable remissness somewhere, they might have placed themselves easily out of reach of their hunters. The warrant of arrest was issued "for said slaves as the property of HEMAN J. GROESBECK." This young man, until within a few months, has been for years a resident of Cincinnati. His father is one of our most wealthy merchants, and an elder in Dr. Beecher's church. The son, we believe, married into a slaveholding family in Kentucky, of great wealth. He is a lawyer, and we presume, does a very lucrative business. Brought up in a state, where slavery is interdicted as a brutal outrage on the rights of human nature; blessed with the wealthiest and most respectable connections on every side; liberally educated; member of a profession, designed to vindicate innocence and maintain the right; abounding in all the luxuries of life; this young gentleman consents to appear in the light of a free-booter on the rights of humanity, waging war against age and helpless infancy, and availing himself of laws which he must know are atrociously wicked, to compel a father and mother, with their five innocent children free as himself by the laws of Nature and Nature's God, to work for him without wages, to yield up their precious rights, that he may enjoy the petty title of master! Surely he is not so poor, that he is reduced to the necessity of robbing the laborer of his hire. What magnanimity, what humanity was there in hunting down two toil-worn parents, who were peaceably aiming, before they died, to give their five little children that liberty, the sweets of which themselves had never tasted? What consolation will it be to Heman J. Groesbeck on his death-bed to reflect, that he once was guilty of reducing to an iron slavery, seven human beings, who had just begun to rejoice in the thrilling consciousness that they were FREE? Seared, double-seared must be that conscience that can rest quietly under the guilt of so damning a transaction.

A gentleman who was present at the trial of the slaves, heard the father speak freely of his circumstances and feelings. He alluded to his sale on several former occasions, once in Virginia at sheriff's sale, per order of his master's assignees—it was not his master's fault, he said—he could not blame him—had so hard feelings towards him. Now he never expected to be free, and wanted to be happy as a slave. For more than a year he had been distressed with fears that his family would be separated. He would submit patiently, if all of them together could be sold down here, but he never would consent to separate from his wife, come water. Had it not been for his family, he would have been off long ago, and were it not for the sake of his children, he would sooner run into death itself than suffer what he has suffered. He would remain a slave; but for his two boys (the two they intended to sell, as our correspondent believes,) to be snatched from him, "as a hawk picks up the chickens," he could not endure it.

In connection with this case we cannot forbear repeating a story that was told us a few days ago by a reverend gentleman. A physician in Maryland, who made no boast of philanthropy, had two of his slaves the most able bodied men, on his place, to run off in the very beginning of harvest. Seemingly somewhat indifferent about it, a neighbor accosted him.

"Well—you have lost your slaves?"

"Yes."

"Run off?"

"Well—are you not going to advertise them or take some measures to recapture them?"

"No—hang them! Let the poor wretches go! I would have done the same thing, if I had been in their place."

"Report of the 4th Anniversary of the Ohio Anti-Slavery Society, held in Putnam, Muskingum co., Ohio: 20th of May, 1839.

"This pamphlet contains an outline of the various doings and proceedings of the Ohio Anti-Slavery Society. The list of officers, Delegates, &c., contains some highly respectable names. A new fashion, in one respect, seems to have been introduced by the society. We see among the delegates, frequent instances of Mr. A. and his wife. This mode might be improved by taking one step more, viz. electing Mr. A. wife and baby delegates to the convention. It must be much more convenient for Mrs. A. to take her baby and cradle, than to go without them and us to oratory, we doubt not the child would surpass the whole."

"The receipts and expenditures of the society, are about \$10,000 per annum. We find no list of the societies, or their numbers.

"The report goes over the various past topics of slavery discussion. It places great weight on the influence of abolitionists on the last election. We think that influence is greatly overrated, in that instance, though it may in some countries be great.

"It speaks in just terms of the shameful cowardice of Congress before Southern dictation, and equally shameful subservience of the last Ohio Legislature to the demands of Kentucky. One would think every citizen of Ohio would feel degraded at the thought of the mean and dirty state, with which the legislature of a great and free state bowed its neck to the yoke of the oppressor."

"(a) Possibly, it may please Mr. Mansfield to know that there was quite a number of "baby delegates" in attendance, and that their oratory, at all times natural, was occasionally soul-stirring and impassioned, too much so we fear, for the delicate nerves of our critical neighbor.

TROUBLE IN INDIANA.—They are beginning to be greatly moved in Indiana, at the proceedings of Abolitionists. The measures recently taken, to disseminate anti-slavery doctrines in that state, have excited the alarm of the patriots and defenders of the constitution. A meeting of citizens was held at Wirt, Jefferson county, July 27, to devise means for arresting abolition movements, and turning back the tide of incendiary sentiment which is threatening to devastate every thing lovely and of good report in the state. A committee was appointed to prepare resolutions expressive of the sense of the meeting. A series was at length reported, with a long preamble. That these self-devised committee-men, may not miss of the glory, to which their great labors entitle them, we shall make room for the resolutions.

"Resolved, That we oppose the American Anti-Slavery Society upon the following ground:

1st. Because it teaches emancipation without compensation.

Resolved, That we view Abolitionists as common disturbers of our National peace, by holding and propagating principles opposed to our Federal Constitution.

Resolved, That modern Abolitionism, if adopted by the citizens of the United States, will approach to amalgamation of colors, which is contrary to the laws of our organization.

Resolved, That by giving the blacks the right of suffrage, places the West on unequal ground in point of representation, as well as places the South under the immediate control of the blacks.

Resolved, That we consider the blacks in the slaveholding States, as property in the eye of the law, and that the General Government has no right to meddle with slavery in the States, nor can it abolish it in the District of Columbia, without indemnity to the holders.

Resolved, That were it possible to abolish slavery on the principles proposed, we esteem it detrimental to society as well as repugnant to common decency.

Resolved, That the free States are no more accountable for slavery as it exists in the slave states than they are for the burning of widows in Hindoo, or the Inquisition in Spain.

Resolved, That we will not support any man to office, who holds to the principles of the Constitution of the Anti-Slavery Society.

Resolved, That we will not give our sanction to any minister who subscribes to the Constitution of the American Anti-Slavery Society.

Resolved, That our object is not for the purpose of contending for anything more than we as true Americans believe to be our rights, which we will forever defend. Signed,

THOMAS BLAND,
B. F. WHITSON,
SAMUEL FINICAL."

Noble men! Their deeds would furnish the theme of an epic. With what sturdy independence of them they stand up for their rights!

"To no self-constituted tribunal do we yield up our acts and our consciences for correction or reproof."—Democratic Standard.

Except to one,—THE PARTY.

PAINESVILLE TELEGRAPH AND WHIG.—L. L. Rice of Cleveland has assumed the editorship of this paper. He concludes a short notice of Abolitionism, as follows.

"We shall treat Abolition, then, as we do other subjects, chronicling the most important events in relation to it as matter of news, and leaving the discussion of the subject to those papers which are devoted to it."

This would be proper, did not this subject involve the principles on which our Federal and state governments rest, and were it not inseparably connected with the highest political as well as moral interests of our country. How then, the conductor of a public journal, can justify himself for not occupying a fair proportion of his paper with the discussion of it, we cannot understand. Mr. Rice, however, is an independent man, and far from non-committalism. We like the boldness of the following.

"In the great controversy now pending between the assailants and the defenders of American slavery, we should be ashamed to acknowledge that we had no heart to feel, and no tears to shed for the wrongs of the oppressed. We claim to have been an abolitionist, from the commencement of the controversy; and we always have improved and always shall improve every occasion which we deem fit, to express our abhorrence of slavery in its every aspect, and our contempt of all who practice it, as well as those who apologize for it."

"ABOLITION CONVENTION AT ALBANY.—Our views upon the first resolution of the series published below, are well known. We will here repeat them in short. If the sentiment of that resolution be practised upon, or regarded, the palmy days of Abolition are numbered, and their leading men will become such cast-off politicians as no other party will support. Their moral strength will depart, when they organize a political party. Another thing is, that they will defeat the Whig Party. We will only say, what every man with half an eye may see plainly, that the only guaranty of usefulness in the society, is to disregard edulthood and catchew as they would inevitable ruin, all such sentiments. There are a number of hundreds of honest Abolitionists in Ashland county, but

let them make this doctrine a test of Abolitionism, and one hundred of the present number cannot be found on that side in six months."

Concord Gazette.

Now, although we do not concur with the resolution alluded to, we should blush to place our opposition to it on the ground, that adherence to it would defeat either of the political parties. If the resolution were right in principle, it ought to be adhered to, though the entire subversion of the Whig, or Democratic interest should be the result. From what we can learn of the state of matters in Georgia and Ashtabula, we are prepared to say that the motions of many leading Whigs there are eminently disgraceful. A highly valued correspondent, in a letter to us, dated Aug. 21st, says—

"In Cuyahoga, Lorain and Huron, the parties are nearly equal, and the few Abolitionists that are there, can control the elections; but in Geauga and Ashtabula, the Whig majority is very large, and unless the whole body of the Abolitionists can be brought to act at the polls, their influence will be lost. The party-leaders in these two counties are aware of this, and are now feeling the public pulse, preparatory to casting off Wade from the Senate, and also electing on the fence-men for the lower House. You perhaps observed, that the Ashtabula county meeting on the fourth, said but little about political action. It was from the fear that if they did, it might divide the Whig ranks. There was a set of resolutions before the business committee, that affirmed the true doctrine, but from these considerations the committee after a long discussion threw them by; and one of the members of that committee actually reported to the meeting a resolution, 'that it was the duty of all Abolitionists to vote'—i. e., as he explained it, that if neither party put up a proper man, then go with party in electing a bad man."

What a pity, any anti-slavery society should be encumbered with such a member! But only think of the grovelling policy of these "party-leaders," trying to rival the severity of their antagonists, by purging out from their party every particle of honesty and independence—seeking to cast off the noble Wade, because he dared to stand forth in the legislature, as the chief champion of human liberty! If the Abolitionists of Ashtabula can submit to be befooled by such creeping policy, they will show as little sense as principle. If they suffer the intrepid Wade to be cast off, it were better they should disband their societies, and disown a name, which such conduct would only disgrace. But, we hope better things of our Ashtabula friends. They will yet stand up like freemen, and tell these slimy politicians, that if severity be their game, they will have no part in it. Much they may do for party, but to aid in giving office to a craven delegation, apt to wear the yoke and bend the knee, this they will never do, come what may. We hope this will be their language.

WESTERN RESERVE CONVENTION.

According to a resolution passed at the last Anniversary, the Ex. Committee have called a convention for the Western Reserve. Measures have been in progress for a month or two, designed to make it, under every aspect, a signal movement. The friends in that region are deeply interested in it. They feel the need of such a convention to combine and direct their forces. It will be held at Painesville, Geauga county, on Wednesday, the 11th of this month. The Committee of Arrangements are determined that nothing shall be wanting to render the Convention all that its best friends could wish. We do hope, that its action with regard to the political duties of Abolitionists will be at once discreet and decided.

A SHORT SKETCH.—Could any one think that there were still Abolitionists among us resolved to support the election of Henry Clay, should he be the candidate of the Whig party? And yet, such there are. A correspondent, speaking of a certain section of the state, says—"The majority of the Abolitionists here are intending to vote for Henry Clay, if he be nominated."

"Though thou shouldst bray a fool, in the mortar, among wheat, with the pestle, yet will not his foolishness depart from him."

THE STANDARD OF POLITICAL ACTION.—The Emancipator, in an article on the fall elections, says—

"It is to be hoped that Abolitionists will fix their mark high. Mere politicians are not to be treated. We were somewhat surprised to find our brother of the Ohio Philanthropist, after the experience of the last Legislature, still advising abolitionists to take up with a mere favorable answer to two or three incidental questions."

Our friends see, that there is a difference of opinion among Abolitionists, with regard to the standard of political action. Possibly, they may have forgotten our suggestion. It was, that in this state, in elections for the state legislature, it might be well at present, as a general rule, to require but three things of candidates.—1st, A belief in the propriety of extending the jury-trial to all cases involving personal liberty; 2d, Hostility to the law prohibiting blacks and mulattoes from bearing testimony in cases, where one of the parties to a suit is a white person; 3d, A resolution to use every effort for the repeal of the law passed last winter, commonly called the Black Law.

If it is needless to recapitulate the reasons urged in favor of this course. The Emancipator calls these questions "incidental" ones. On the contrary, they are primary questions in Ohio—of more importance just now, than any other connected with our cause, that can be settled by the Assembly. The Emancipator would have Ohio Abolitionists adopt the standard of the Albany Convention—vote for no man, who is not an immediate abolitionist. For reasons given in another article, we hope they will not. If they do adopt it, they will so completely nullify their influence, that our next legislature will be fourfold worse than the last.

One question more, however, should be propounded to candidates, in every county. "Do you believe that the General Assembly ought to receive and respectfully consider every petition connected in becoming terms, from any portion of the people of Ohio, whether colored or white?" Last year, repeated efforts were made by the Democratic party in both Houses, to reject the petitions of colored people, and a vote was finally obtained, denying to them the constitutional right of petition. The reason for such a question is therefore obvious.

The Emancipator imagines, that the men who give reluctant answers to the questions referred to

above, will be likely in some other way to do something to appease the "slave-power." Let us just ask our readers.—Is it at all probable, that men who will explicitly avow themselves in favor of granting to the colored man equally with the white, the privilege of bearing testimony, the right of petition, and the benefit of jury-trial, and who will declare their unmitigated hostility to the Servile Bill of last winter, designed to prevent the escape of fugitive slaves,—is it probable, we repeat, that such men will feel willing to make any concession to the slave-holding power? That there may be some traitors—men whose practice will belie their professions, we doubt not. The last General Assembly was not wanting in such. But, could you get them to declare themselves in favor of the immediate abolition of slavery, there would be none the less.

The reader will bear in mind, that all we have said, on this subject, has had sole reference to the standard of political action, in regard to elections for the state legislature. In elections for Congress, the standard ought to be much higher, because Congress is far more deeply involved in the evil of slavery, than any free state-legislature is, or can be.

DISCUSSION INVITED.—We invite discussion, in our columns on the subject of political action. We have written a great deal respecting it for the last three years, and should like now to hear what the intelligent Abolitionists of Ohio think about it. A free interchange of views will be profitable. The Convention at Albany has clearly taken new ground on the subject. Multiplied and uniform have been the questions of Abolitionists for the last two years, but we do not think they have any where during that period required candidates to be in favor of the "immediate abolition of slavery,"—as a universal principle, we mean. Holding, as we do, the same sentiments with regard to political action, that we held three years ago, we have ventured, in the face of a majority, if not all, of our leading brethren, to dissent from this new position. We are not unmindful, that in so doing, we have placed ourselves on rather uncomfortable ground. He who would acquire reputation with his party, should always be a little in advance. But, let him beware, who, from whatever cause, finds himself in the rear. Towards this predicament, we feel ourselves verging. The Albany Convention has shot ahead of us a little, and, unless we can persuade our good friends in Ohio to bear us company, we shall soon be left alone.

ABOLITION AND COLONIZATION.—New vigor seems infused into the abolition-enterprise. The abolition convention at Albany was attended by 500 members. Another convention follows on the Western Reserve, in which, we trust, all the Northern counties of Ohio will be represented. Then comes a state-abolition convention in New Jersey, the call signed by three or four hundred names, the object, a state-organization. Success to Jersey! Our native state has too long been fast-bound in apathy. But, to crown all, there is to be a world-convention, next June, in London. Great Britain, of the friends of human liberty from all parts of civilization. Ought not our Southern brethren to be represented?

While Abolition thus marches forward, Colonization marches backward. A little while ago, a Colonization light appeared at Augusta, Kentucky, but soon went out. Just before, the Colonization Herald of Philadelphia, finding its weekly visitations rather expensive, became a monthly. Now at last, the Christian Statesman, and Colonization Herald are merged in the African Repository, or rather, having died, are decently interred therein; so that the little semi-monthly is the only champion, we believe, that this growing cause has now in the field. It is but justice to say, that of the alleged reasons of these changes is, judicious economy. Our good friends want to save their money for the sake of having the more to expend on ships and emigrants to Africa! They have done enough now in the way of agitating and enlightening the public! The people everywhere are so overflowing in their liberality, that their money can hardly stay away from the colonization treasury; so that this thing of sending them printed appeals through official newspapers, may be dispensed with. How triumphantly and quickly the Herald and Statesman have done their work! Still, one would think, that the kind patrons would rejoice to hear the news—how many societies have been formed—how the cause is rolling gloriously onward in the Great West—how many ship-loads of emigrants are going out—how the wastes of Africa begin to bud and blossom as the rose, and how the songs of christianity are rising from multiplying villages of christian worshippers. Will not the zeal of the friends of Colonization die away, when they cease to hear of the rapid advance of the colony in agriculture, and its blessed effects in christianizing the natives, and checking the slave-trade?

The Repository, with the powerful assistance of its two defunct allies, promises "considerable." "We shall arrest," it says, "so far as it may be possible, the injuries resulting from the press-gang measures and denunciatory spirit of the Abolitionists. And, at the same time, endeavor to present in a clear, impressive light, the evils connected with a system of involuntary servitude. It will be our aim to move men, not by Abolition threats and maledictions, but by those humane and sacred influences, which silently shape and fortify moral convictions."

COLONIZATION AND MR. SLADE.—The last African Repository publishes the following paragraph. It is calculated, if not designed, to convey the impression, that the Hon. Mr. Slade is a Colonizationist.

"The Hon. Mr. Slade, a member of Congress from Vermont, has given the following testimony to the claims of the Colonization Society: 'The single object of this Society, namely, the Colonization of free people of color on the coast of Africa, is large enough to command the highest energies and warmest aspirations of Christian philanthropy; and in the prosecution of this object we will, undaunted by opposition, and unmoved by reproach, steadfastly, and patiently, and perseveringly go forward, with a firm reliance on Divine Providence that we shall in due season reap if we faint not.'"

When "has Mr. Slade given" this testimony? Since he has stood forth a believer in the doctrine of immediate abolition! If this testimony were

given years ago, how disingenuous for the Repository to quote it in such a way, as to make it appear of late date.

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY have issued a circular, calling a General A. S. Conference, to be held in London on the 12th of June, 1840, "to deliberate on the best means of promoting the interests of the slave, and hastening the extinction of slavery." They urge the attendance of delegates from at least every free State in the Union. This must be an important meeting. Delegates will be assembled from every part of Christendom. Was ever such a meeting attempted before? What other work has vitality enough to attempt it? We hope it will succeed. No time should be lost in appointing delegates from this country. June, 1840, will soon be here.—Oberlin Evan.

"TO PRAYING ABOLITIONISTS.—At one of the morning prayer meetings, at the Convention in Albany, after a season of prayer, it was voted that the cause of pure religion and consistent abolitionism would be greatly promoted, by occasional convocations of Christian abolitionists, from a number of contiguous towns, or throughout a county, for the special purpose of united and continued prayer, exhortation, preaching, and mutual counsel in reference to the A. S. enterprise, to be continued during a day or number of days, as shall be found desirable.—Friend of Man, Ab'gd.

CONVENTION AT CLEVELAND.—We regret that the Parent Committee have appointed a meeting of the American Anti-Slavery Society, to be held at Cleveland, October 23d. Our call for a Western Reserve Convention was issued, before we knew any thing of this, and it is now manifestly too late to revoke it. We are informed, that so soon as the friends on the Reserve saw in the Emancipator an announcement of the intentions of the Parent Committee, they immediately wrote to New York, acquainting them with the arrangements already made for a convention in Painesville, and soliciting the attendance of their agents.

To secure co-operation hereafter, it would be better that the Executive Committee of the Parent Society should correspond in season with the Committee of the State Society, within whose bounds it is desirable to act.

HENRY CLAY, has lately written a letter, in answer to one addressed to him by certain citizens of Virginia, congratulating him, among other things, on the noble stand taken by him against Abolition. The letter is a repetition of the dogmas of his pro-slavery speech. We intend to publish it in our next, with the comments of the Cincinnati Gazette.

MR. SCOBLE.—On our first page may be found an extremely interesting report of an address by this distinguished philanthropist in New York, taken from the New York Observer. We hope it will be examined by all our readers.

PROPHETIC, or "most Remarkable Coincidence," whichever you will.—In the lower belfry of the Old State House in Philadelphia, hangs a good sized and sweet toned bell; with this inscription:—"Proclaim Liberty throughout all the land, unto all the inhabitants thereof." Leviticus, xxv, 10.

"By order of the Assembly of the Province of Pennsylvania, for the State House in Philadelphia."

"Pass & Stow, Philadelphia, MDCCCLIII." Under this bell, twenty-three years after the above prophetic inscription was cast upon it, at the ever glorious band of patriots, who signed the charter of our independence, and the same bell did first "proclaim" the deed in joyous tones, which were echoed and responded to—"throughout all the land!"—The Papers.

In view of this bell, eighty-five years "after the above prophetic inscription was cast upon it, assembled that ever glorious band of patriots, who burned to the ground a beautiful Hall consecrated to FREE DISCUSSION, in token of their undying hostility to the emancipation of three millions of slaves, still held in this land of liberty, in spite of our charter of independence," and the prophetic words of that "sweet toned bell."

"Most Remarkable Coincidence!"

JUSTICE IN LOUISIANA.—We copy the following from the Louisianaist of June 8th. Men who can pass such laws, deserve to be executed by the civilized world.

Speaking of the laws of 1831 concerning free colored people, this paper says:—

"The first section of the amendment of 1831, provides that all free negroes, mulattoes or other persons of color, who have come into this State since the first of January, 1825, in violation of the act of 1807, shall be arrested and proceeded against by warrant before any judge or other competent officer; and that upon due proof of the violation of the act, it shall be the duty of the judge to order any such free person to depart from the State within sixty days. The second section of the same act provides, that any free negro, mulatto or colored person, who, having been ordered to depart from the State, pursuant to the provisions of the first section, shall, after the period assigned him for his departure be found in any parish within the State, such person shall be liable to be prosecuted before any court of competent jurisdiction, and upon conviction of having disobeyed the order of departure or removal, they shall be sentenced to one year's imprisonment at hard labor."

After the expiration of their imprisonment, they shall be bound to depart from the State within thirty days. On failure to depart within the time limited, such offender will, on due proof, be sentenced to imprisonment for life. From this statement of the law, it will be seen that a notice is first given to persons to depart from the state within sixty days. The first offence is punished with imprisonment at hard labor during one year—the second with imprisonment for life. The first conviction under this law occurred last Thursday. A free woman of color named Jane Richardson, was indicted for being found within the state after receiving a notice to remove within sixty days. The Attorney General conducted the prosecution in person. He recited the law to the jury and introduced evidence to prove the allegation of the indictment. On the part of the prisoner it was shown that she had been several years in the state, during which time her deportment had been correct and praiseworthy. Upon these facts the cause was submitted to the jury. After a short consultation they brought in a verdict of Guilty, in accordance with which the culprit must be sentenced to imprisonment at hard labor for one year.

ISRAEL LEWIS, who has been for a long time travelling in the U. S. as a pretended agent for the Wilberforce Colony in Canada, is an impostor. He makes no remittances to the colonists but keeps all he collects. He has frequently been exposed, but still he is collecting funds. The friends of the colored man should remember him. He is injuring the Colony.—Oberlin Evan.

PROCEEDINGS OF THE M. E. CONFERENCE.

A political editor in Pennsylvania is much pleased with the doings of this conference. He is rejoiced to know that the conference have concluded that it is right, to hold slaves sometimes.—Their partial approbation of slave holding, entitles them, he seems to think, to great consideration. We hope our Methodist friends will read the following, and ponder well the construction put on the doings of their conferences, respecting abolition. Says this editor—

A resolution was presented to the Conference for concurrence, which resolution had been sanctioned by the New England Conference, and was in substance as follows:

"Resolved, That no person can, or should, be a member of the Methodist Episcopal Church, who either holds, buys, or sells a negro slave or slaves, unless with the express object of liberating them immediately."

The above resolution was subjected to a discussion by a motion of non-concurrence. Those who spoke in favor of the adoption of the resolution were few, and started upon the premises that Slavery was not justifiable under any circumstances. The supporters of the motion and opposers of the resolution were more numerous than their opponents, and most strongly contended against the ground that slavery cannot be justified in any case, with, as we think, most triumphant success. Be it known, that this is the great fundamental principle in Abolitionism. Many supposed instances were adduced to show that it would be a christian duty to hold slaves in certain cases—and several cases, which actually had happened, were stated to the conference to prove that a christian could hold slaves. When the abolition part of the Conference were questioned how they would act in such cases, consistent with their profession, they, being conscious of their error, remained perfectly mute. Some of them yielded so much as to admit that slavery under some circumstances was right, by voting for the motion to non-concur. After the subject had been agitated for almost an entire day, the vote was taken and the motion carried by a vote of 86 yeas, to 5 nays.—So it appears that the Pittsburgh Conference do not consider slavery the soul destroying crime that abolitionists declare it to be.

We also commend to the notice of our Methodist friends an article, taken from the Dissenter, published at New Harmony, In. When non-prophets of religion begin to cry out against a church, for its corrupt morality, something must be wrong.

"Strange Times These!"

Yes, we do live in strange times, when things that are passing strange do not "excite our special wonder."

It seems that a Methodist Episcopal Conference has been held at Pittsburgh. In the height and climax of their christian zeal and charity, *alias* Philanthropy, Benevolence or Love, they resolved that no persons should be admitted to church membership who buy, sell or use ardent spirits, except in cases of extreme necessity. Well, what next did those pious christians do? Why, by refusing to sanction the resolution of the New England Conference, they admit as pure christians, comparatively, those who buy, sell, or give away MEN, WOMEN, OR CHILDREN, or hold them in Slavery, under any circumstances whatever. Now for the Gnat and the Camel fable.—Read it ye yealous mockers of all morality! Your fame shall go forth over all the earth; the unbeliever shall sing to ye yealous over your palpable hypocrisy, but the genuine good of heart throughout all Christendom shall mourn in inconsolable secrecy your disgusting prostration of all christian principle and consistency.

To see how the principles of Mammon rule and reign in the hearts of the professors of christianity, is enough to weigh down all the virtues of the many liberal, illustrious characters who have from age to age advocated and enforced, by precept and example, the immutable principles of Equal Rights and eternal, impartial Justice.

"Take note, oh world!" If Methodist morality is founded in truth and justice, it is a greater crime to drink a glass of spirits, pure or diluted, than to traffic in human flesh, to "grind the faces of the poor," and those who have none to help them, or "to reap where you have not sowed;" if their morality is christian morality, the Bible lies—"the laborer is not worthy of his hire."

THE GOOD SAMARITAN RELIEVERS AGAIN.—The Pennsylvania Colonization Society some time ago resolved that Colonization was the Good Samaritan Reliever of American Slavery. We quoted the resolution, and most heartily seconded it. The same Society has held another meeting, at which they determined to set the matter in its true light, by passing a re-formed resolution.

"Resolved, That we regard Africa as the Inn for the oppressed—Colonization as the good Samaritan—its opposers as Priests, Levites and Hypocrites, entirely unworthy the regard of a noble and patriotic people."

We fear our Pennsylvanians have got themselves into as great a puzzle as ever. Let us see how their comparison runs on all four. Three points they have fully settled. Africa is the Inn; Colonization is the Good Samaritan; its opposers are Priests, Levites and Hypocrites. But who is the oppressed? A man, fallen among thieves.—Who are the thieves? The slaveholders. Thus runneth the comparison, gentle reader; none of ours, mind you—they are Colonizationists, the kind friends of the slaveholder, who thus compare him to a thief, robbing, stripping and beating a poor way-faring man.

Our Good Samaritans had better try again.—Meantime, to show how much benevolence glows in their hearts, we publish the following resolutions, passed at the same meeting.

"Resolved, That the proceedings of the last meeting of fanatics in McConeville, is a fair sample of the self-styled 'meekness' and moral suasion used by that 'political-religious' organization." And that as their views and plans become more unattractive, they assume more strongly the appearance of a political organized faction entirely subversive of the good order of society and government.

"Resolved, That the arguments (or rather denunciations) of Abolitionists are not addressed to the season—the heart—the interest or humanity of the slaveholder, and as such can never succeed in effecting a praiseworthy object.

"Resolved, That the 'proposal' of the abolitionists in the 3d number of the 'Standard,' deserves the contempt and pity of every liberal minded man, and that we view with abhorrence any attempt to make the press of Morgan county the 'vehicle' of abolition fanaticism."

This proposal was simply one, to discuss the comparative merits of Colonization and Abolition, with such champions, as might take up the cause of the former.

STARKER REVIEW.—The St. Louis Republican of the 24th, says, they have information that the steamer *Rams* cannot be raised. They are yet engaged in getting out freight, engine, furniture, &c., but have abandoned all further efforts.

ANTI-SLAVERY MEETINGS.

From the accounts on our first page of Anti-Slavery Meetings, it will be seen that Ohio Abolitionists are active. They have lately held a great meeting in Xenia, of which the editor of the Free Press thus speaks:—

The Abolitionists of Greene county have had a "feast of reason and a flow of soul" for the past week. Besides the invited speakers, Messrs. Boyle and Eastman, they were providentially favored with the presence of C. C. Burleigh, an eminent lecturer from Eastern Pennsylvania, whose fervid eloquence delighted and enchained his audience for several hours, in three addresses, on one day. Since then Mr. Boyle has been lecturing in different places in the vicinity. On Wednesday last we were favored with two addresses from the Rev. J. Blanchard, of Cincinnati, who in the energy and pathos of his appeals to the heart and the conscience is in our opinion, not a whit behind Mr. Burleigh. The introduction to his first address was peculiarly appropriate. It will be found in another column.

The audience in attendance at our Anniversary was much larger than at any preceding one. This is a cheering indication of an increasing desire among the people to investigate the important question of human rights, which should encourage every friend of the cause; for to enlist the "pure in heart" on the side of liberty, nothing is necessary but a right understanding of the question. Another favorable indication is found in the fact that the meeting was held in the court-house. Heretofore the Abolitionists have been indebted to private citizens for the privilege of their door ways to hold their meetings. On this occasion they enjoyed the right granted to all other societies, that of meeting in the temple of justice to plead the cause of the oppressed.

During and after the evening meeting on the 16th, a few of the usual arguments of the pro-slavery party (eggs and stones) were used, but without serious effect. These are the weapons of their warfare, and they choose a peculiarly appropriate reason for their application. Even the wild beast of forest knows how to pounce upon its prey under cover of the night. The darkness of night may hide these violators of law from the observation of their fellow men, but not from the eye of Him to whom "the darkness is as light."

For the Philanthropist.

MR. EASTON:

The following verses are from the pen of a young Lady, formerly of Waynesboro, Franklin co. Pa., and now residing in Pittsburgh. Though they have been published, you may not have seen them before.

Yours,

J. I. F. BURNS.

"Freedom's the pearl of life—the poor man's store;

"But life is death: when freedom is no more!"

He fled—the scourge'd and trembling slave

Fled from his tyrant's stern commands

From tolls he could no longer brave;

From cruelly's oppressive hand

To freedom's voice his heart awake,

And the curd's bonds of wrong he broke!

He left the burning Southern skies,

The scenes of his unnumber'd woes,

Where of his heart-wrung tears and sighs

Had ministered his Lord's repose—

His Lord! a sinful fellow man!

His Lord! a free American!

Oh! there are those who wear the name

Of freedom—who would boldly die,

Rather than mortal life should claim

Disposal of their liberty;

And yet, with calm, unshaking hand,

Can clasp the chain and stamp the brand.

And while their bonds the limbs control

From nature's fire and dearest right

The still more free, immortal soul

They plunge in degradation's night.

'Tis ignorance confirms their way—

What slave, if taught would e'er obey!

And he by nature's promptings moves,

By injuries compell'd to fly,

O, has not a welcome proffer'd?

Where none the rights of man deny!

Now may he roam without a fear—

The curse of slavery falls not here.

Nay, even here in human form

Is latent demon lurks and prides

A wretch whom mercy cannot charm,

Nor pitying tenderness surmount

To whom the fugitive in vain,

Dares of injustice to complain.

And skilled in meanness, he betrays

The captive to his tyrant's power,

With glowing eyes his prize surveys,

Nor thinks of that dread coming hour,

When, with the slave he must appear,

The sentence of his crimes to hear.

Too sordid and debas'd in mind,

To feel the deep and loathing scorn,

Worn by his actions from mankind,

He lives, by mere endurance borne:

He lives!—he breathes in infamy,

Blot on the name of liberty.

Yet, though he trample human laws,

The shameful price of blood to gain—

When Justice shall avenge her cause,

Then will the coward shrink in vain.

A brother's wrongs to Heaven have cried

Doth thou not tremble—Homicide!

B.

CINCINNATI MANUFACTURERS.—Passing recently by the Canal Basin, we were struck by the new building for a foundry and Machine shop, of Messrs. Greenwood and Webb, between Main and Walnut, north side of the canal. We examined the building and works in operation and were pleased and instructed by the ingenuity of the constructions and the excellence of the workmanship.

This foundry does all kinds of work in the way of castings, and we were struck by some fine specimens of iron, brass, steel, &c. We saw also some soft castings made, we believe, in New Jersey, as malleable as appearance as wrought iron. Being much cheaper, they are of course a great improvement for many purposes.

On the corporation line, near Sycamore street, may be seen the Oil Cloth establishment of Messrs. Gardner and Haynes. A little further east they are erecting a new one. The manufacture of oil cloth is carried on here, very extensively, and with great profit.

In the Deer Creek valley, on the canal, a curious person may find something to amuse him in the Machine factory of the Messrs. Pearce. It is a long six story building, and is occupied by the operations of machine making of different kinds. Among them are the Cotton Gin, and the singular machine for the domestic manufacture of cotton cloth, lately exhibited at the Mechanics' Institute.

All these are but small items in the great and rapidly growing additions to the business of our city.—But it is in these establishments that the real wealth of the city takes its rise, and it is well for our readers to know what is going on.—Civ. Chron.

SLAVE-HOLDER'S CONSCIENCE.—It is often said that we cannot expect to reach the conscience of the slaveholder, and induce him by the power of truth, to give freedom to those whom he holds as slaves. The following fact will throw some light on the subject.—Two men, Mr. R. G. Hale, and Mr. Benjamin Knox, of Tennessee, both readers of the Emancipator, have lately emancipated twenty-one slaves. They expended their entire estate in getting them to a place where their liberty would be secure. They had made several efforts to get them into a free state, without success, un-

til they heard of the settlement under the care of Mr. Wadsworth in Ohio, and learned that they could be secure there. Mr. Hale then accompanied them to Cincinnati, camping out by the way, because he was not able to pay for a place at the inn. At Cincinnati he placed them in safe hands to be conducted to their new home, and turned back exclaiming, "I have but one suit of clothes, and am not worth five dollars in the world besides, but now I have a clear conscience." This was done in the face of the most determined opposition and ridicule, and of large prices offered for the slaves by his neighbors. Verily, the truth can find an echo even in the heart of a slaveholder.—Oberlin Evan.

British India vs. American Slavery.

By the attention of kind friends we have received copies of the London Sun, for July 8. More than nine columns of this huge sheet are occupied with the proceedings and speeches at a public meeting in Freemason's Hall, of persons friendly to forming a British East India Society, for bettering the condition of the natives of British India, Lord Brougham in the chair. Among the strangers in attendance were Rev. J. Keep, Rev. W. Hague and Rev. Dr. Skinner, from the United States.—Among the speakers were Daniel O'Connell and George Thompson. We give the following brief extract from Mr. Thompson's speech. It shows how ardently the friends of liberty in England are desiring "to kill two birds with one stone."—

"We seek by the adoption of such a course, not simply the benefit of India, but the benefit of the world. When will the fetters of the slave in America be broken—when will the republican slaveholders, the worst and vilest in the world—(cheers)—when will the men who hoist the cap of liberty with one hand, and flourish the scourge with the other—who place one foot on the declaration of rights which they have signed, and another upon the neck of the colored man—when will these be turned from their evil ways? Not when treaties shall be signed and remonstrances shall be written, and pathetic appeals shall be made to their consciences, but when they shall be starved from their course, when the free labor of the one hundred millions of India shall compete with the uncompensated labor of the two millions in the valley of the Mississippi and on the plains of the Carolinas—(cheers)—then it shall be done. When the Bombay cotton—when the indigenous cotton of India shall, in the Liverpool market, undersell theirs, then shall political economy constrain them to do that which justice and religion shall seek in vain at their hands to-day.—(cheers)—And if there be any here who earn their bread literally by the sweat of their brow, I appeal to them—let them not say that we are carrying our philanthropy to a too distant market, and that we ought to make it more profitable at home. Go along with us, reiterate the cry raised by the Hon. member for Dublin, this day—'Justice for India,' and an echo shall be heard—'Justice for India is justice for England.' (cheers).—Clothe the Hindoo, and while you do so, let the shuttle be thrown merrily—let Saturday night give to every industrious man an ample remuneration for six days labor—let the Hindoo have wherewith to clothe himself, and you who receive the raw material will send it back in British bottoms in the shape of manufactured

